Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX's LECTURES.

The influence of religious controversy.

[Continued from page 145.]

Another encouraging symptom, resulting from the Unitarian controversy, is the gradual lowering of the standard of orthodoxy. A comparison of the language of the popular religionalists of the present day, with the writings of those who lived a century ago, and with intermediate authors, indicates a very considerable change, and a much greater degree of moderation, and a closer adherence to scripture. The Trinity is now spoken of in guarded and ambiguous language. All that many will say on the subject, is, that there are three *somewhats* in the Deity, which, for want of a better term, are called persons.—How unlike the bold descriptions of *Bull, Waterland and others*, of the mutual in-dwelling, impenetration, emperichoresis, of the persons, the dictatorial peculiarity of the Anthanasian Creed, or even the language of men so enlightened as Taylor, Barrow, &c. These and other writers, both in and out of the church, spoke of Christ also, of his miraculous conception and divine sufferings, in terms which to impute now to their successors, would be deemed calumnious. Similar changes have taken place on other subjects. The doctrine of satisfaction, instead of glaring in all the enormity of a bargain between a merciless, vindictive creditor, and an independent, generous surely, is softened by a surrounding shade of mystery, and thrown into the indefiniteness of moral causation. The horrid decree of reprobation is now rarely blazoned in flaming characters on the appalled sight. Instead of being resistlessly hurled, the non-elect are suffered of themselves to fall into endless torment. The notion of salvation by faith alone is uniformly or frequently accompanied by assertions of the necessity of good works. Worship is approaching the scriptural standard. Frequent and exclusive prayers to the Holy Ghost begin to be symptoms of high, in distinction from moderate orthodoxy. Such language as that of Watts, in the following verses, is disused by some congregations, and by many individuals is referred to with pain, shame, or condemnation:

"Rich were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er the *burning* throne,
And turn'd the *wrath* to grace."

And,

"To thee ten thousand thanks we bring,
Great Advocate on high;
And glory to th' Eternal King,
Who lays his *fury* by,"

Had the church of England and the Calvinistic dissenters now to frame their creeds without precedent to guide them, the thirty-nine articles would not originate with the one, nor the assembly's confession with the other. The standard of orthodoxy is lower than it was; and it continues to sink: but if the party be right now, they have been wrong; if now they are strictly scriptural, they have been unscriptural, and they have to thank their opponents for driving or shaming them back into the right road. While individuals (in no small number) have completely renounced the system, the whole mass has slowly receded; the tide yet ebbs and flows at intervals; but the old mark is not reached at its height, and at its influx the old bank is left unwashed by the billows; for generations yet the fluctuations may continue, but all will finally settle at the point of truth.

Christian liberality is indebted to the same cause for being more clearly defined, and generally cultivated. While salvation is connected with a creed, inquiry is daunted by anthemas; conscience fettered by impositions; charity restricted by unauthorised limitations; and the gates of heaven barred by human inventions.—To Unitarianism belongs the glory of opening that page of Scripture which teaches that "God is no respecter of persons; but in every country he that feareth him and worketh righteousness, is accepted with him;" the honour of vindicating the innocency of involuntary mental error, and of embracing in fraternal love the good of all parties here, and breathing the hope of a heaven for all the virtuous hereafter. Nor has this honourable stand been altogether unsuccessful. There is a growing spirit of *charity* and generosity among christians; an approach to the temper of that undying, apostolic declaration, which is the very essence, standard, soul of christian liberality. Events have aided this, and there have been some which, one would think, few hearts could resist. Stoutly cased in bigotry must that heart be, and invulnerable to every generous emotion, who has, when a child, lisped his maker's praises in the sweet simplicity of *Watts'* infant hymns; and in maturer life, borrowed his harmonious language to embody the pious feelings of his soul, and present them to his God; and then read his almost dying renunciation of the trinity, in the belief of which he had been educated; who can see the high worth and piety and goodness of a *Lindsey*, and follow his mind through its course of inquiry and conversion, to the heroic renunciation of his earthly prospects; who can enjoy the noble effusions of a *Robinson*, and see the pleader for the trinity ultimately convinced in spite of his own arguments; and yet from the heaven of his hopes exclude the converts of Unitarianism. There are still dark souls of this description; but with Unitarianism the light of love arose on the world, and it will shine "more and more unto the perfect day."

The tendency of Unitarianism is to destroy *sectarianism*. Its votaries are separated by so mighty a barrier from the rest of the christian world, that they readily overlook the lesser differences among themselves; like a few persons of different nations, shipwrecked on a desert island, who, whether their native countries be at peace or war, find it necessary to unite cordially, and render each other good will and kind offices. All the minor varieties that have made parties, fostered bigotry, and excited alienation and persecution, exist among them commonly, without interfering with social peace or individual affection. And though to a much less extent, yet something of the same result has been produced among their opponents; and the necessity of defending the great peculiarities of their system, has softened the asperities that used to attend its more minute varieties. Good men have long looked forward to a time when dogmas and leaders shall cease to give names to religious societies; when they shall merge in the more honourable title of christian; and there shall be "one fold and one shepherd." Let us hope that to this state we are approaching; and that as inferior distinctions are becoming absorbed in the greater, they also will, by a continuance of the same operation, at length vanish, and sects and creeds bow their usurping heads before the name of christian and the apostolic confession, "There is one God, and one mediator between God and men, the man Christ Jesus."

Meanwhile, the great cause of civil and religious liberty has been advanced. The latter was very imperfectly understood and practised at the reformation. It was claimed or denied, as parties were in or out of power. Often was it claimed for societies, but denied by them to individuals. Unitarianism sprung up in the bosom of other denominations, and its votaries claimed in their own defence, real religious liberty, viz. individual liberty in a christian church. With its progress the subject has become better understood. It is remarkable, that when Trinitarianism originally sprung up in a similar way, it was followed by no similar result; till it acquired influence, it was timid; and then tyrannous. This shews a difference of spirit and tendency. In the first four centuries, doctrinal corruption and ecclesiastical domination advanced hand in hand; together were they born; together did they revel on human sacrifices; and together shall they perish. The same malignant star ruled at their nativity, and the same triumphal shout shall peal the glad-tidings of their destruction around the enlightened and liberated globe. And will the man of high and just and liberal spirit in religion, be in politics the slave or the enslaver? Is not the connexion most intimate between religious and civil freedom? They indentify themselves.—Religious liberty is a civil right: to assert it is a christian duty. By enlightened principles of theology are minds nurtured which are prompt firmly to claim their due, and faithfully to discharge their duty—men who will be just to their country and to the world.

This rapid view of the results of the unitarian controversy, results so decidedly beneficial, not only proves the utility of controversy, as a means for the discovery and promotion of truth, but indicates our duty, and confirms our hopes. It exhibits the arms and triumphs of unitarianism "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds: casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Extract from the life of Newcome Cappe.

Early in the year 1777, Mr. Cappe published a sermon, preached on the 18th of the preceding December, a day set apart for a general fast, during the American war. This sermon not being equally in unison with the national prejudices of the day, was not fitted, like that on the victory of the king of Prussia, to become the theme of general praise: but in the judgment of the truly discerning, it raised his character as a preacher, to the first eminence It quickly went through two editions; and the highest encomiums were passed upon it, by men of great celebrity. In a letter now before me, dated April 28, 1777, Mr. Lee speaks of this sermon in the following terms: "Sir George Saville, happening to call on me, a fortnight since, on a sunday morning, I shewed him your sermon, and read to him several parts of it. He was delighted beyond measure with it, insisted on taking it away with him, and expressed some astonishment that he had not before heard a great deal of it. I have seen him frequently since, and he has never failed in repeating his admirations in terms that do him and you equal honour. He sent to Johnson for seven or eight copies, but none are to be had; and he was strongly disposed to take a liberty with you, by giving orders to print a new edition of it, without your knowledge. He has shown my copy to many eminent men, particularly to Mr. Burke, who dining with me the other day, told me that he concurred in sir George's opinion of the performance. It has been read by many in the House of Commons; and last night the Duke of Portland sent me a card, to desire I would give him an opportunity of reading it. I had no other but that which you were so obliging as to send me; but I borrowed one of Mr. Lindsey, and sent it to his grace, who, I since find, had such a taste of part of it, from Sir George Saville as gave him an eager longing for the rest. Perhaps this may produce no other consequence than that of introducing you to the acquaintance of Sir G. Saville, whose company I think you will like, and exciting a desire in some other eminent men, who will find it more difficult to come at you than he will, unless the next year you will do me the favour to visit us here, which I much wish."

As this sermon has been long out of print, and as some of my readers may be gratified by seeing a specimen of what was so highly praised by these eminent persons, I shall subjoin the following extracts:

"If to be christians in name would support our hope, there were little need of this day's humiliations; but if to give success to our prayers, it be needful that we be christians indeed and in truth, however you may speak peace to your own souls, I know of no warrant to justify your security and confidence; for, tell me, though we rank among the first of christian countries, is the character of this country *christian?* To what could you appeal in support of that assertion?

"Would you allege in the proof of it, that we have learnt to call the vilest vices, by the softest names? That intemperance is exalted into sociality, lewdness into gaiety, adultery into gallantry, profaneness and obscenity into vivacity and spirit, frivolousness into fashionableness, and hypocrisy into politeness? Would you produce in proof of it, that we have learnt to call the noblest virtues by the most ignominious appellations, that devotion is enthusiasm, that conscientiousness is scrupulosity, that integrity is obstinacy, that non-conformity to fashionable though unreasonable opinions, and to polite, though immoral practices is superstition, weakness and preciseness? Are these the proofs of our christianity?

"Will you go into our streets, and thence collect the evidences of intemperance, sensuality, and profaneness, which will not fail very soon to meet you there?* Will you go into the scenes of mercantile and commercial life, and thence collect the selfish projects, the ordinary deceptions, the authorised frauds, systematic over-reachings, which tradition, but not reason, which custom, not religion have sanctified?—Will you thence collect the instances of those, who hastening to be rich, have fallen into divers snares; who, impatient of poverty, of mediocrity, of inferior affluence, through the instigation of avarice or ambition, have from day to day adventured, and at length accomplished the ruin of many other families, as well as of their own? Will you go into the scenes of public entertainment, and there in the most innocent of such scenes, observe a sight, conspicuous indeed to the serious eye, the ministers of luxury and vanity, the panders of an outrageous appetite for pleasure, more punctually met, and more freely attended, and almost beyond credit, more liberally rewarded, than the ministers of virtue, the instructers of youth, and the dispensers of the bread of life? Will you change the scenes of public entertainment for the scenes of public devotion, will you there collect the giddy crowds who go thither for no better purposes, than those that carry them to every other concourse? Will you there collect the formalist whose religion rests in the hearing of the word and the praying of the prayer? Will you quit these public scenes for scenes more retired and domestic? Will you thence collect the uninteresting, insipid, undefying conversation? Will you there observe how seldom the bounds of innocence are kept, how commonly such assemblies are erected into uncandid and iniquitous tribunals, where the practices, the manners, the customs, the conduct of others, as innocent as our own, are tried by our own prejudices, and by that text condemned; where the affairs of others occupy an officious concern, while our most important affairs, both in company and in solitude are neglected; in such scenes, you will observe how often some absent character is sacrificed to pride, to self-conceit, to malignity and ill will. From these less public, will you go into the more private scenes of life? Will you inquire into the government of servants, into the education of children, will you produce me some evidence of our christianity from these? If servants serve their masters, what care is there, whether they serve God or not? If children are accomplished, what care is there whether they be good?

"Education is not formed against the world, but for it; not to arm us against temptations, but to betray us into them. To live, to shine, these are the objects of education, which seldom rises higher, in one half of the world, than the attainment of some mechanic, or some liberal art; and in the other half, than the acquisition of external accomplishments. To live well, unblamably, laudably, and usefully; to be adorned with the true beauty of universal, unaffected virtue; to shine in the solid glories of pure and undefiled religion, is this the object of the many? Their object for themselves?—Their object for their children? Are the houses of the fathers to the rising generation, the schools of piety, of self-government, of sober mindedness? Alas! here it is that they first learn to neglect their Creator, and to neglect their souls. Here it is that they first imbibe the principles of frivolity, of vanity, and of extravagance. Here it is that they learn to make amusement the end of life. Here it is that they early receive those impressions, and acquire those habits which preclude the possibility of acquiring a taste for real pleasure, and a capacity of solid worth. Here it is that they learn to seek for happiness from abroad, to go abroad in quest of it, &c. to fetch it in as they expect, from every thing that shines and glitters, in the eye of a vain imagination. Here it is that they learn to admire what is not admirable, to love what is not lovely, to dread what is not dreadful, to place the point of honour where it cannot stand, to laugh at those things which are not ridiculous, to make light of that which is very serious, and to trifle with those things which are dangerous as firebrands, arrows and death."

* What a source of consolation would it have been to the author, could he have foreseen the strenuous exertions of the liberal friends and supporters of those two most noble sister institutions, the British and foreign bible society, and school societies, so effectual in their tendency, to prevent these enormities? Assuredly he would have felt and acknowledged, with holy triumph, "This is the Lord's doing, and it is marvellous in our eyes."—*Eng. ed.*

☞It is not with any expectation or intention to add any thing to the high reputation of Mr. Cappe, that we have given the above extract from his fast Sermon—he and his works need not our praise. But the chief motive now is, to remind the public, and especially the members of the Massachusetts Peace Society, of the proposals lately advertised, to publish a volume of Sermons on Peace and War: among which is one from the pen of Mr. Cappe. It is most devoutly hoped this publication may not fail for want of due encouragement; especially when it is considered that this volume will contain eight or tensermons from some of the most celebrated preachers of modern times: and that argument and eloquence drawn from the fountains of scripture and reason, will be used with powerful effect, and have a corresponding influence in society. It will be a standard book for family reading, and a useful repository to supply the plain unlettered man with arguments to defend the cause of peace, and to oppose war, against one who may be a more nimble disputant, and of more extensive reading.—*Communicated.*

The Septuagint.

No. II.

We have observed, [Septuagint, No. I. *Ch. Reg.* No. 36.] that there has been much controversy on the subject of the Septuagint, and the reader is reminded of the fact that he may receive our statements with regard to its origin and general reception only as the more probable opinions of the learned.

In the beginning of the last century, Dr. Hody published a folio volume in Latin upon this version, in which he examined critically every question raised concerning it. This is characterized by Bishop Marsh as "the *classical* work on the Septuagint." Dr. Hody's conclusions, which have been generally adopted by the learned, are, that there was no Greek version of the Old Testament in being, before that which is called the Septuagint; that the Septuagint version, anciently supposed to have been made by seventy or seventy-two persons, sent from Jerusalem to Ptolemy Philadelphus for that purpose, was really begun by the Alexandrian Jews, who living among Greeks, and being long accustomed to their language, found it necessary to translate the Pentateuch into Greek for the service of the synagogues; that this translation of the Pentateuch, which was made by them about 285 before the birth of Christ,* was the whole they made at that time, as being the whole of what they read in their public service before the reign of Antiochus Epiphanes; that when this Antiochus forbade the jews who lived in Palestine to recite the *Law* any longer in public—which obliged them to introduce certain portions of the *prophetic writings* in its stead—the Jews of Alexandria conforming themselves to the mode and practice of their brethren in Judea, immediately translated the *prophets*, which, according to the example set before them, they read from thenceforth in their synagogue service every Sabbath day: and, lastly, that the *other books* of the Old Testament were translated at different times by different persons, and afterwards added to all the foregoing, in order to complete the version.†

The religious care which the Jews took of their sacred writings, affords a presumption that the Septuagint was a faithful translation of the original Hebrew. It is said that the elders enjoined that if any one observed any thing superfluous, deficient or faulty, in any part of it, he should instantly make it known, that it might be revised and corrected; and that they pronounced a dreadful imprecation upon any one that should attempt either to add or diminish, or otherwise to vary from this translation—that what was then determined to be right, might invariably continue the same forever.

"There is no reason," says Dr. Brett, in his *Dissertation on the Ancient Versions of the Bible*,‡ "why we should not believe that these seventy-

* *Prideaux* conjectures 277 years before Christ.

† See Dr. Henry Owen's "Enquiry into the Present State of the Septuagint," pp. 1—4.

‡ Republished in Bishop Watson's Tracts, Vol. III. with an eulogium.

two interpreters had a most correct copy of the *Hebrew* Bible, from whence they might make their translation. The original written by Ezra, an inspired writer, which was afterwards destroyed by Antiochus Epiphanes, remained then in the temple, from which they might, and no doubt did, take a most correct copy, which *Aristeas* (if he may be believed in any particular,) assures us they did. And therefore we have no reason to question but they made a faithful translation, though not perfectly literal; for no language will always bear a direct literal translation from another. And had we this translation now as faithfully delivered to us by transcribers, as it was made by the interpreters, we might certainly prefer it to the present Hebrew copies, as pointed by the Masorites. It was very highly esteemed about 400 years by the Jews first, and afterwards by Christians. It was read in all the synagogues of the Jews in all those parts of the world where the Greeks and Macedonians had spread their language; even in Judea and Jerusalem itself the Scriptures were read in divers synagogues, not in the Hebrew, but in the translation of the Seventy. Our Savior and his apostles, as appears from the New Testament, made use of it, the citations there from the Old Testament being frequently made according to this version. And it was in high esteem in the Christian church during that and the following age: and several translations into other languages were made originally from it, the original Hebrew not being consulted."

"As Christianity grew," says the learned *Prideaux*,* "so also did the credit and use of the Greek version of the Old Testament Scriptures. The Evangelists and Apostles who were the Holy penmen of the New Testament Scriptures, all quoted out of it, and so did all the primitive fathers after them. All the Greek churches used it, and the Latins had no other copy of those Scriptures in their language, till Jerome's time, but what was translated from it. Whatsoever comments were written on any part of them, this was always the text, and the explications were made according to it. And when other nations were converted to Christianity, and had those Scriptures translated for their use into their several languages, those versions were all made from the Septuagint, as the Illyrian, the Gothic, the Arabic, the Ethiopic, the Armenian and the Syriac."†

From the Septuagint was made the most ancient Latin version of the Bible, which was called the *Italic*.

The Septuagint is at this day the Bible of the Greek church.‡

When the Jews found the use which was made by Christians of the Septuagint, especially in bringing over gentiles to the faith, and were besides pressed with many passages from it relating to the Messiah, they began to disrelish it; and by degrees it grew as offensive as it had formerly been acceptable to them. This dissatisfaction of theirs with the version which they had so long used and admired, gave birth to a new Greek translation of their Scriptures designed to supercede the old one.§ The author of this version was *Aquila*, of Synope, in Pontus. He had been brought up a Heathen, and had addicted himself to magic and judicial astrology. Being struck with the miracles performed by the Christians, or related of them, he embraced the gospel; in expectation it is guessed, of enjoying miraculous powers. In this he was disappointed. He returned, therefore, to his old magical practices, for which he was first admonished by the elders of the church, and then excommunicated.‖ He now went over to the Jews, and gained admission into the school of Rabbi Akiba, the most celebrated doctor of the Jewish law in his time, and under him made such proficiency in Jewish learning, that he was employed to make the so much desired new Greek version of the Hebrew Scriptures. This work came out in the reign of Adrian, A. D. 128, and was afterwards revised and corrected in a second edition. It was sometimes styled *The Hebrew Interpretation*. The character given of this version by Jerome and others, is, that it is close and servile, abounding in Hebraisms, and scrupulously conformable to the letter of the text; and it has been remarked,¶ that the author notwithstanding he meant to disgrace and overturn the version of the Seventy, did not scruple to make use of it, and frequently to borrow his expressions from it.

Aquila's version supplanted the Septuagint among the Jews. Mention is often made of it in the Talmud, but never of the Septuagint. The version of Aquila and of the Seventy were now distinguished, the former as a Jewish, the latter as a Christian book. So great was the change in the minds of the Jews, that they dropped the *feast* which they had been accustomed to observe in celebration of the first compilement of the Septuagint, and kept instead of it a *fast* to express their mortification at the existence of such a work. This feast *Lamy* says, is still marked in their calendar. *Owen* goes further, and asserts that the fast is still kept by them on the 5th day of the month *Tebeth*, answering to December.

It has been conjectured that in the later period of the use of the Septuagint by the Jews, many alterations were made in their copies, to serve their purposes in controversy with the Christians. These copies it is further conjectured, [for where will conjecture stop?] were turned out upon the world in "an infinite number" on the completion of Aquila's version and its introduction into the synagogues, and were eagerly received by the Christians. This it is added, will explain by what means the Jews propagated and dispersed abroad their corrupt reading of the Greek Bible, and whence arose the variations in the copies possessed by the Christians.*

The version of Aquila is said to have continued in use amongst the Jews until the completion and publication of both the Talmuds. The notion then prevailed that the Scriptures ought not to be read in any of their synagogues in any other than the old form, that is, in the Hebrew first, and then, by the way of interpretation, in the Chaldee. The Hellenistic Jews set themselves in opposition to this prejudice, and great divisions and violent tumults arose between the two parties, the Jewish and the Greek. Their quarrels were of sufficient consequence to attract the notice of the Roman Emperor Justinian, who published a decree, about A. D. 550, still extant amongst his Constitutions, ordaining that the Jews might read the Scriptures in their synagogues, either in the Greek version of the LXXII., or in that of Aquila, or in any other language, according to the country in which they should dwell. But says Prideaux, "the Jewish doctors having determined otherwise, their decrees obtained against the emperor's; and within a little while after, both the Septuagint and the version of Aquila became rejected by them: and ever since, the solemn reading of the Scriptures among them in their public assemblies hath been in the Hebrew and Chaldee languages." He adds in a *note*, that "the Chaldee is used in some of their synagogues even to this day, as particularly at Frankfort in Germany."

The Jews thus abandoning Aquila's version, and the Christians caring for no other than the Septuagint, the former valuable work was lost, and is now known only by fragments found here and there in the writings of the ancients.

* Owen, p. 105.

† Connection, B. i. Pt. ii. Sect 10.

‡ There was an old Syriac version, translated immediately from the Hebrew original, which is still in being. It was made about the time of the Apostles. The translation from the Septuagint was not made till six hundred years after.

§ Lamy's Aparatus Biblicus, B. ii. ch. vii.

¶ Prideaux remarks that the Jews entered into the same design against the Septuagint, that in the century before last, the English Papists of Douay and Rhemis did against our English version, that is, they were for making a new one that might better serve their purpose.

‖ Du Pin says that the tale of Aquila's magic is a fable of Epiphanius's. Prolegom. B. i. ch. v. note *b*.

¶ Owen, p. 124.

CHRISTIAN REGISTER.

FRIDAY EVENING, MAY 3, 1822.

In our last number, we considered and endeavoured to obviate some of the objections which are urged against any farther exertions for increasing the means of theological education at Cambridge. The objection which we principally noticed was this—that Calvinism is better fitted for the less informed classes of society than "rational christianity." This objection we considered as unfounded and fallacious, and endeavoured to show that though Calvinism may with some classes produce more temporary alarm and excitement, yet that it is far from producing so valuable and permanent an influence on the character of society as rational christianity.

Another objection to which we then barely hinted, and which we now propose to consider more fully, is this—that a large portion of the community are educated in Calvinism, and it is to be feared that in disturbing their present belief, we shall wholly unsettle their good principles, since they have but little opportunity for that extensive reading and inquiry which may be necessary to establish them in the truth.

To this objection we reply, that the evils which it anticipates do already exist. The public mind is probably more unsettled at this moment, on the subject of religion than it has been at any period in modern times. This state of things has not resulted, however, from the inculcation of rational christianity, but from the natural progress of society, and of the human mind. The foundation of this uncertainty, and tendency to looseness of opinion, was laid in the unscriptural and corrupt systems of theology which have long maintained an ascendancy in Christendom; and in the implicit assent and obedience that was required to the creeds and dogmas of ecclesiastical superiors. These instruments of moral servitude, like the leading-strings of an over-grown child, have only prepared the human mind to run wild after liberty, which, when attained, she knows not how to use. The present wonderful movement of the public mind on religious subjects, is nothing more than the natural, though powerful and no longer to be restrained workings of the plain common sense of mankind, against the darkness, mysteries and absurdities of old systems.

The human mind will no longer be hampered and trammelled and clogged by the traditions and dogmas of men. It is bursting, and it will burst the decaying and rusty bonds by which it has been so long held in ignominious thraldom.—And unless there is a redeeming spirit—unless some system of faith can be proposed more pure and reasonable, and more worthy of God than that which generally prevails through our country, there is, in our opinion, no estimating to what wild extremes of error on religious subjects, the human mind may for a time be driven. It has now become, not so much the business of the enlightened philanthropist to *excite* as it is his most anxious concern to *guide*, the roused up spirit of moral and mental freedom.

It is only necessary to look at the religious state of the community in those sections of the country where rigid calvinism has been the predominant faith, in order to be convinced that it has now become our imperious duty to stand boldly forth not merely in defence, but in the active dissemination of those views of religion which we deem the truth, and which we believe too, are now the only remedy for that dangerous looseness of principle to which Calvinism is driving a large portion of the partially enlightened part of the community. The unholy passions which are liable to be stirred up, and the detriment which the spirit of christianity is likely to suffer by all controversy, are indeed much to be deprecated. These evils, however, are daily lessening. The controversies of the present day are conducted with a better spirit than formerly.

But whatever might be the wishes or exertions of liberal christians with regard to the suppression of religious controversy, it is not now for them to choose. The state of the public mind requires a full and free discussion of religious topics, and it seems to us that every man, whose mind has been liberated from the thraldom of human authority in religion, must feel it a pressing duty to use all his means in diffusing the light which other minds have imparted to his, and in causing the reasonable and wholesome doctrines of liberal christianity, to take the place of the well-meaning, but, as we think, false and injurious systems, that are in many places succeeding Calvinism. Although in many parts of the country other forms of error, as we deem it, are taking the place of Calvinism, yet we have the most encouraging accounts, from every direction, of the prevalence of Unitarianism, and of the readiness and desire of the people to obtain liberal preachers. The number of such preachers is, at present, greatly below the actual wants of the liberal part of the community. We know of more than one liberal society that has lately settled a Calvinistic minister, chiefly from the difficulty of obtaining candidates of a different description. And what is the consequence of settling such ministers over a liberal congregation? Let the present broken and distracted state of a number of such societies, within the knowledge of many of our readers, testify what is the consequence. If these ministers preach their real sentiments, independently and faithfully, their hearers become alienated, and either neglect public worship, or attach themselves to societies with which they have in some respects, more sympathy, but still whose doctrines they disapprove. In this manner the good order of society is broken down, and the minds of men, particularly of the rising generation, are rendered unstable and sceptical.

To us it seems that such a state of things calls loudly for a remedy, and we cannot but feel persuaded that nothing is needed but a proper direction of mind to the subject, to convince the enlightened and reflecting that the most *effectual remedy* of these evils is, the proposed *enlargement of the means of theological education*.

But separately from these considerations, the rapidly increasing population of our country, demands a corresponding increase in the number of enlightened and pious ministers, and consequently in the means of theological education, and we cannot but hope and believe that the present call for assistance will be answered by a liberality worthy of the cause for which is is solicited.

For the Christian Register.

MR. EDITOR,

I lately spent a Sabbath at K. (N. H.) and heard a sermon delivered by Rev. Mr. O. of B. (Mass.) from this text—"But ye have an unction from the Holy One, and ye know all things." The beloved disciple, in his epistle to his children in the Lord, speaks of those who *went out from us*, and distinguishes them from such as were steadfast in the *truth*. "Who is a liar but he that *denieth* that Jesus is the Christ"—"But ye have an unction," &c.—The doctrine of helps and assistance from the spirit of God, in strengthening the faith, I believe is common to almost every sect of Christians; but our preacher applied the text in its full force as addressed to Christians of the present day, and drew the forced conclusions, 1st, that all *Christians* believed the doctrine of entire moral depravity of the heart: 2d. that of special regeneration: and, 3d. that of the electing grace of God, because all such had an "unction from the Holy One"—that no man was or could be a Christian but such as were specially taught, and all who were thus specially taught, not only believed themselves, but *knew* these doctrines to be true.

Now, Mr. Editor, I confess I was not a little shocked at this assurance, as it appeared calculated, in an *especial* manner, to engender spiritual pride, and to teach this class of Christians (for I verily believe we have very many humble, pious, and excellent men who heartily believe these doctrines) to adopt the language so unbecoming—"Stand off, I am holier than thou."—If such Christians are thus exhorted to "come out from," or what is the same, "to thrust out" those of their brethren, who as conscientiously dissent, our churches and our congregations must speedily be rent asunder. I have Doddridges 6 volumes on my family shelf, and I will only say, this spirit is not his. Nay, I believe, as his biographer asserts, *he would sooner have lost his life* than have been guilty of such exclusive and uncharitable conduct.

I furthermore wish to know, Mr. Editor, if this bold, and to me new denunciation, is becoming common amongst the orthodox of the present day. I know Dr. Miller, and Dr. Mason, and some few others, have denied the Christian name to such as cannot believe some one of the *various* Trinitarian schemes; but I confess I was unprepared to hear the same denunciations against such as differed from these gentlemen on the *five points*. I am acquainted with several gentlemen who were Trinitarians from their *youth up*, but differ from the Rev. Doctors in their "peculiar" sentiments. Are these to be excluded from all hope of a hereafter? I hope, sir, we shall hear more from the revrend gentleman at B. who "knows all things," and that he will speedily *publish a book*. W.

COMMUNICATED.

Reasons for withdrawing from Trinitarian Worship, in a letter addressed to Rev. Mr. ——

REV. SIR,—On withdrawing from an assembly, in which I have long and constantly worshipped, it seems proper and expedient that I offer some reasons for my conduct.

I have always had objections to the formulary of faith, an assent to which is made necessary to communion, and which has prevented me from obeying the command of Jesus Christ given just before his death. This formulary of faith and your preaching exhibit doctrines, which I cannot find supported in the scriptures, and which appear to me to weaken the responsibleness of man, subversive of sound morality, and repugnant to the affectionate and confidential regard, which is due to our Maker. These doctrines are termed Calvinistic and Trinitarian; such as, the innate and entire depravity of man; his utter inability to obey the will of God; that every act of man in a state of nature is sinful before he is renewed by special and irresistible grace; that Jesus Christ is the eternal God, as also is the Holy spirit; that Jesus Christ, though God, died a propitiatory sacrifice to satisfy divine justice; that He forgives sins only for the merits or sake of Christ; that the sinner is justified on account of Christ's righteousness; that God elects to eternal life without regard to faith or works. These doctrines and others connected with them, are common topics of discourse, and have afforded me very little edification.

The way in which you represent the character of Christ, viewing him as God, destroys in great measure the effect of his example. Your representations of the great plan of redemption to my mind, and I believe to minds in general, shade the character of the holy Father with frowns and vengeance, till appeased by the sufferings and death of the son, who is another person of equal dignity. In man's salvation, the goodness and mercy of the father are hidden behind a cloud, and he seems to have no concern in the great event, but Christ is represented as the alone and Supreme Saviour, and the glory and gratitude are given to him, and not to the Father of mercies.

It is easy to see that if the sinner can do nothing, he has nothing to do; that if he is wholly disabled by his nature from obeying the commands of God, he cannot justly be made responsible. The divine character is misrepresented and set in an odious light, when more is required of the creature than he can perform. Morality is sometimes considered dangerous, tending to prevent salvation.

Your constantly representing that the sinner cannot repent or be renewed, without the special influences of the Holy Spirit, is naturally construed as an excuse to remain unconcerned in his sins, as nothing which he can do will have any effect toward his conversion. For he cannot, without sinning, even pray for these special influences before they are bestowed. He is therefore induced to make no resolutions or efforts to repent or amend his life. The system of calvinism seems to me to hinder the progress of Christian truth, and is repugnant to the spirit of the gospel.

But I view preaching, in some respects, very different from devotional exercises. I am allowed to examine and approve or disapprove, as I find reason, what is delivered in the sermon. This is not an address to my Maker, nor is it expected that I say amen to every sentiment uttered. But in devotional exercises, it is expected that assent be given. You often introduce into your prayers your peculiar sentiments, and sometimes endeavour to argue the truth of them. Your confessions are often so particular, especially of the sin of our nature and the like, as to forbid assent or contrition. It is extremely perplexing when you change the object of worship, and sometimes address the Son, and sometimes the Holy Spirit. In the same passage there seems to be three distinct objects of worship, and ascriptions are rendered to the triune God, or to Father, Son and Spirit. There is scarcely a prayer to which I can unreservedly say amen. Now it appears to me, that social prayer should be such, as that every one may assent to every part. This seems to be the case in all the doctrinal exercises, in the singing as well as the prayers. There are often parts of the hymn in which I cannot unite. Thus my edification is often prevented, and my devotion interrupted. In this state I have doubted what was the path of

duty; whether to attend public worship, where there was so much to prevent the beneficial effects of the institution; or to absent myself and be debarred the pleasure and improvement of public worship and instruction.

You have not been ignorant of my opinions, and those of others, who labour under similar disadvantages; and even if you were, it would seem wholly improper to introduce sectarian opinions into public devotional exercises.

I can hardly give a satisfactory reason for not withdrawing sooner. But since you have introduced the singing of doxologies to the Father, Son and Spirit, and the rising of the congregation while they are sung, distinguishihg them from the other part of the hymn, I am fully convinced, that it is not my duty to attend and appear to unite in such exercises. They seem intended to exclude all who cannot assent to them. They were originally introduced as a confession of faith against those who dissented from the doctrine of the trinity. And it seems to me impious to assent, or seem to assent, in this solemn manner, to opinions and worship which are not believed. This is so calculated to impose on the inconsiderate, and to outrage the feelings of the honest dissentient, as to render it altogether improper to give any countenance to the measure. I am therefore constrained to withdraw from worship so unchristian.

I would by no means attribute base motives to your conduct. But I intreat you to examine very attentively and prayerfully, both your sentiments and your manner of public worship. Think what would be your feelings in a situation like mine, and what would be the proper conduct to be pursued. Would not christian candour lead to such conduct of public worship, as that Christians of every denomination may unite in the devotions? Could you unite in devotion, or would it be consistent with your sense of duty to rise and sing sentiments so repugnant to your views of truth; as the doxologies introduced are to one who cannot understand or does not believe the doctrine of the Trinity?

It is with regret and inconvenience that I leave the place of worship, where I have been accustomed to attend, and am compelled to seek one at a distance, or forego the pleasures and improvement of social public devotion and edification. Sincerely your friend, J. B.

MR. REED.—I had prepared some remarks for your paper, in reply to the last communication of "GAMALIEL;" but as I hope the object for which I first addressed you is, in some degree, accomplished, some considerations which strike me with force have determined me to suppress them. A CONGREGATIONALIST.

The pamphlet which we noticed in last week's paper, entitled "*The True Messiah Exalted*, &c. by DAVID MILLARD," has since been sent to this office for sale. It is offered at 6 1-4 cents single, or 62 1-2 cents per dozen. Those who wish to obtain a cheap popular tract for distribution, are requested to examine this little work.

We are informed in a letter from the publisher, that Mr. MILLARD is now a *settled* minister in Ontario county, N. Y. and that the denomination to which he belongs call themselves *Christ*-ians.

Exhibition of the Deaf and Dumb.

On Monday there was an interesting exhibition at the State-house, in this city, by a number of male and female pupils from the Asylum for the *Deaf and Dumb*, at Hartford, (Conn.)

The performances consisted in writing sentences with chalk on a large piece of black canvas; the sentence being first given the pupils by their instructer, by signs with the hands.

The following are some of the answers which one of the pupils gave to questions which their instructer was requested by one of the spectators to propose to them:

Question—Is there any being above man?
Answer—God is above all beings.
Ques.—Does God regard the good and the bad equally?
Ans.—God gives his blessings to the good and the bad; but he loves the former better than the latter.
Ques.—Had you any notion of God before you went to the Asylum?
Ans.—Before I went to the Asylum I had an absurd notion of God.

CITY OF BOSTON.

By the act of the Legislature, granting to the town of Boston a charter for a city government, it was provided that the city authorities should take the oaths of office, and enter on the discharge of their duties, on Wednesday, the first day of May. Accordingly, for the purpose of duly organizing the new municipal government, and committing to their trust the records and property of the town, the Selectmen of the town, the Mayor, Aldermen, and Common Council, assembled at Fanueil Hall, on that day, at 10 o'clock.

The Mayor was accompanied by Chief Justice PARKER, and Rev. Dr. Baldwin, the oldest of the Boston clergy. After an appropriate prayer, by Rev. Dr. Baldwin, the Chief Justice administered to the Mayor the oaths of office. The Mayor then administered the oaths, first to the Aldermen, and then to the Common Council. The Chairman of the Selectmen, after a short address, delivered to the Mayor the records, &c. An appropriate and very impressive address was then made to the City Council by the Mayor; after which they withdrew and repaired to the New Courthouse, where accommodations were provided for the transaction of business.

A very large collection of respectable citizens, both male and female, were present to witness the ceremonies of the day.

The Aldermen and Common Council having met in their respective apartments, proceeded to business.—The Common Council made choice of the Hon. William Prescott, as President, and Thomas Clark, Esq. as Clerk. After the appointment of several committees, the City Council met in Convention and made choice of Samuel F. M'Cleary, Esq. as City Clerk. An order was passed by the Common Council in concurrence with the Board of Aldermen, to continue in force all the By-laws and Orders of town.

It was voted by the two boards, in convention, to fix the number of Representatives to be chosen by the city, for the year ensuing, at *twenty-five*.

The sum of $214 was collected at the anniversary celebration of the Asylum for Indigent Boys on Friday last—$100 of this sum was in a single bill, supposed to be the donation of a gentleman well known for his extensive charities.

The common objection urged against some charitable endowments, that they tend to encourage vice, or, at best improvident marriages, does not apply to this, as children are seldom admitted into it under 6 or 7 years of age, and these for the most part orphans. During the eight years that the Asylum has existed, 62 boys have been received into it, and of this number 27 have been put out as apprentices, at 13 or 14 years of age, to healthy and honest occupations. Many of these were taken from the haunts of infamy, where they were growing up under the daily, nay, hourly exhibition of the grossest depravity. In the arms of this Asylum, their young minds have been purified from early pollution by faithful religious instruction, and they have received such a practical education as might fit them for the discharge of their duty as good citizens in any reputable station in life. Of the number apprenticed to different individuals, since the foundation of the Institution, there is not more than one whose conduct has given any occasion of complaint. If the whole number of boys hitherto admitted into the Asylum appear small, it must be imputed to the inadequacy of its funds, which are so scanty, that it is obliged to rely almost wholly on its annual subscriptions; the amount of these has been much diminished by deaths, and there are literally at the present time more than 20 children of misery, against whom, for want of adequate means, the door of charity is necessarily closed.

Daily Advertiser.

LITERARY.

The first volume of the life of Gen. Greene, which we mentioned as about to be published, has been lately issued from the press in Charleston, S. C. It contains about 500 pages, 4to.

We understand that a treatise on the Law of INSURANCE, incorporating all the principles settled by recent American and English cases, is preparing for the press by Willard Phillips, Esq. of this city, and will probably be published during the summer or autumn to come.

"A letter from London, of March 23, says—'Mr. Washington Irvine is now correcting the sheets of his new work, *Brace-Bridge Hall*, for which Murray has given him 1,000 guineas! and a delightful book it will be. There is as much anxiety for its appearance as there would be for a novel of Scott's, or a poem of Byron's.—There is also a very clever book just published here, entitled EUROPE, *by a citizen of the United States*, which is highly thought of. The North American Review is also circulating freely, and has obtained great reputation; so that our Edinburgh Reviewers would be rather ashamed now to ask, as they once did—"In the four quarters of the globe, who reads an American book?"'

A very interesting pamphlet has just issued from the press, in this city, containing a well-written account of the sufferings and perils of Capt. *Barnabas Lincoln*, of the schooner Exertion, of Boston, and his crew, who were captured by a pirate off Cuba, in December last, and left on a small key of land. It is well worth perusal, and must be useful to nautical readers.

Centinel.

The Rev. Samuel Burder, M. A. will publish in May, a new work, entitled Oriental Literature, applied to the illustration of the Sacred Scriptures, designed as a sequel to oriental customs.

There is announced, a quarto volume, to appear in the course of the present year, "The Life and Correspondence of Samuel Horsley, L.L. D. successively bishop of St. David's, Rochester, and St. Asaph." By his son, the Rev. Heneage Horsley, A. M. Prebendary of St. Asaph.

At the first day's sale of books by public auction, belonging to Mr. Perry, late editor of the London Morning Chronicle. "The Beauty of Women," a poem of only six leaves, small 4to sold at sixteen guineas being 2*l.* 16s. sterling per leaf. A number of other unique productions were eagerly sought after, and brought corresponding high prices. On the second day, *Biblia Sacra Latina*, the first edition of the Holy Scriptures, and the first book executed by the inventers of printing, with movable metal types, was knocked down at one hundred and sixty guineas, supposed for the Duke of Sussex. A collection of *old Ballads*, originally published at a penny a dozen, brought nine guineas. Sir Walter Scott is named as the purchaser.

DOMESTIC INTELLIGENCE.

At a Naval Court Martial lately held at Charlestown, Com. SHAW, was sentenced to be suspended from duty for six months. This sentence, we understand, has been approved by the President.

Great exertions are making in Congress for a retrenchment of the national expenses. Propositions have been made for the reduction of the salaries of a number of the officers, clerks, &c. The question is also started, whether the compensation of the members of Congress shall not be reduced to the old sum of $6 per day.

NEW-LONDON, April 24, 1822.

Continent of New South Iceland.

We have been favoured with interesting particulars respecting a Southern Continent, by Capt. Nathaniel B. Palmer, of the sloop James Monroe, lately arrived at Stonington, from the South Shetlands.

Capt. Palmer proceeded in the James Monroe, from the Shetland Isles to the continent, and coasted it, from abreast of the Isles, to the Eastward, as far as 44 deg. W. Long. keeping as near to the shore as the edge of firm ice would admit. At some places he could coast along shore; at other parts, he could not approach nearer the shore than from one to five or six leagues, owing to the firm and fast ice; although it was midsummer there, at the time, being in November, December and January.

In 61 deg. 41 min. S. Lat. 45 deg. 27 min. W. Long. from Greenwich, the coast was clear of firm ice, and here they discovered a fine harbour, lying about one mile within the entrance of Washington Strait, which harbour was named Palmer's Harbour, where he came to anchor.—He found not the least appearance of vegetation on the land, excepting the winter moss.—Neither did he here discover any animals, only a few Sea-Leopards, beautifully spotted. Of bird's there were Penguins, Port Egmont, or Sea Hens, White Pigeons and Guils.

There is now no doubt, that there exists a *South Continent*, and that Capt. Cook's "Southern Thule" belongs to it. Capt. Palmer could discern the mountains covered with snow, in the interior, as he sailed along the coast.

CHARLESTON, March 22.—By the arrival of the sch. Dolphin, on Saturday from Africa, the editor has received a file of the Sierra Leone Gazette, to the 24th of February. We are sorry to find that they confirm the verbal reports brought by the same vessel, that the SLAVE TRADE is carried on to a shameful extent on the windward coast of Africa.

We learn from Capt. Pierson, who came home in the Dolphin, that the American Colonists were comfortably settled at Cape Nessandro, and were highly pleased with their prospects. They found the climate healthy, and the soil fertile—and their wish is that their brethren generally would embrace the first opportunity to come and settle with them.

From a report of the Collector of the Customs at Sierra Leone, it appears that the trade of that place is in a flourishing condition. The amount of duties in the year ending on the 31st of December last, was £105,060; being an increase of £33,335 sterling on the revenue of the preceding year.

The City Inspector reports the death of 50 persons during the week ending on Saturday, the 20th inst. viz.:—22 men, 6 women, 11 boys, and 11 girls. *N. Y. Statesman.*

A Society has lately been formed at Portland, called the *Maine Historical Society*. Gov. Paris was chosen President, B. Hasey, Esq. Recording Secretary, Hon. Prentiss Mellen, Treasurer, and Rev. Dr. Payson, Librarian.

Gov. Gibbs has been re-elected Governor of Rhode-Island, without opposition.

The degree of Doctor of Divinity was, on the 10th of April, conferred on the Rev. William Ward, of Serampore, (India) by the Board of Trustees of the College of New-Jersey, at Princeton.

The Rev. John Gorham Palfrey has been appointed to deliver the Artillery Election Sermon in June ensuing.

The Secretary of War has ordered the officers of the army to wear the usual badge of mourning for the death of Gen. Porter.

FOREIGN.

A late Philadelphia paper contains a letter from Liverpool dated March 19th, in which it is stated that arrangements have been at length completed for opening the British West India ports to American vessels, and that orders *for that effect have been sent out.*

The correctness of this intelligence is doubted, though it is probable, that measuses for accomplishing this are in train in the British Parliament.

By the ship Cincinnatus, which arrived at New-York, April 27th, in 24 days from London, papers from that city have been received to April 1st.

It has been avowed in the British Parliament that ministers have it in contemplation to relax the prohibitory laws in relation to the intercourse between this country and the West India Islands.

Mr. Canning's appointment as Governor General of Bengal, in the place of the Marquis of Hastings, is confirmed.

Ireland continued in a disturbed state. Fresh murders had been committed, and several houses burnt.

Nothing decisive had transpired relative to Russia and Turkey.

The affairs of France were considered in a critical state. There had been serious disturbances at Rochfort; and arms are stated to have been seized at Brest and Paris, belonging to the malcontents.

It is reported at Rome that the eldest son of Lucien Bonaparte, will shortly be married to his cousin, the eldest daughter of Joseph Bonaparte.

The roads of the Papal States continue to be infested with banditti. Severe measures have lately been taken to suppress these robberies.—Two of the ringleaders have been sentenced to death, and several others to perpetual imprisonment.

The House of Assembly of Nova-Scotia, was prorogued on the 10th of April, to meet again on the 11th of July.

A duel was lately fought in Scotland between Sir Alexander Boswell, and a Mr. Stuart. The former was dangerously wounded. The seconds were the Hon. John Douglas, and the Earl of Roslyn.

Capt. Heath, of the ship India, arrived at New-York, informs that all was quiet at Lisbon on the 28th March. The Cortes were in session and were more and more acquiring the confidence of the nation. Their proceedings were marked with great deliberation. Every thing appeared favorable to the permanency of the constitutional government. The ceremony of the interment of the late Queen of Portugal was solemnized with much pomp. The firing from the castle and shipping continued three days and nights.

Latest from Brazil.—By an arrival at Salem, we have news from Bahia to Feb. 27. A new European Governor had arrived there with a body of troops, and had been more successful than the new governor at Pernambuco. He had landed his troops, and after some fighting in which the Brazilians lost 300 men killed and wounded, he took possession of the town and fort, and made the Brazilian commander prisoner.—*Adv.*

Extract of a letter from Havana, April 10th.

"The piracies in this neighborhood are less frequent. The arming of our merchantmen is the great thing that puts them down, and this government are doing what they can to suppress it. Every drogher and boat is now obliged to have her number in large figures on her sails and on the bow of the vessel. It is a great mistake some of your printers have fallen into, that this government countenances these outrages. You will be glad to know that two pirates have been executed at Matanzas; several more are under trial, but I fear they may escape, as elsewhere."

TO CORRESPONDENTS.

A communication was some time since received, signed "*A subscriber in reality*," giving some hints relative to the evening religious meetings of several denominations in this city, and requesting that we prepare for the Register, an article on the subject of such religious meetings. As it was a subject on which we wished for further information, we were not able at the time to prepare any thing that was satisfactory to ourselves. We therefore omitted any notice till we should have obtained further satisfaction on the subject ourselves. Recent circumstances have turned our attention more to the subject, and as our views are considerably in unison with those of our correspondent, we are desirous of an interview with him, for the purpose of obtaining a more full expression of his views, as well as of considering the best means of accomplishing our mutual wishes.

ERRATUM.

In the last number, page 146, 2d column, fifteen lines from the bottom of the first paragraph, for enlightened read unenlightened.

MARRIED,

In this city—Mr. James Cheever, of this city, to Miss Mary Leeds, of Dorchester.—Mr. William Foster, of Salem, to Miss Laura A. Ward.—Mr. Joseph P. Smith, formerly of Gloucester, to Miss Abigail Baker.—Capt. John Suter, to Miss Sarah Wallace.—Mr. Claude Labasse, of Paris, to Miss R. K. Ouvre, of this city.

At Medford, on Monday evening, Mr. Henry Rogers to Miss Hariot Greenleaf, both of Medford.

DIED,

In this city—George B. son of Mr. Thomas Haskell, aged 8 months.—On Sunday morning Mr. James Proctor, aged 58.—Mrs. Lydia Allen, wife of Mr. Jabez A. aged 30.—On Saturday, Mrs. Hermione C. wife of Mr. Aaron Breed, aged 29.

In Charlestown, the 23d ult. Mr. Perez Gardner, aged 40, formerly of Hingham.

In Dorchester, on Monday last, Dea. Samuel Withington, aged 74.

At Sterling, on the 11th ult. Mrs. Jane Holcomb, wife of the Rev. Reuben Holcomb, aged 66.—On Sunday evening last. Mrs. Rebecca Thomas, wife of Moses Thomas, Esq.

In Londonderry, (N. H.) Mrs. Bell, mother of his Excellency the Governor.—Her consort survives at the age of 92.

On board ship Liverpool Packet, of Boston, on he assage from Batavia, Mr. Henry Lewis, of Barnstable.

In New-Orleans, Mr. Lemuel Barlow, aged 43.

POETRY.

From the Portsmouth Journal.

The following beautiful lines were written some ten or twelve years ago by a young lady of Massachusetts, who now resides in one of the southern States. They were at that time shewn to several of her friends in manuscript; but we think were never printed.

When sadness calls a tear,
When pain and grief are near,
Misfortune's arrows flying,
And every hope is dying—
Sweet spirit, comfort me!

When sad, but not despairing,
For nothing earthly caring,
When nought of joy is given,
Save faith and hope in heaven,
Sweet spirit, comfort me!

When fearful doubts assail me,
And Friendship's soothings fail me,
When not one cheerful ray
Beams on my anxious way—
Sweet spirit, comfort me!

When earth, with all its treasure,
Can yield nor peace nor pleasure,
And every mournful sigh
Speaks but the wish to die—
Sweet spirit, comfort me!

When memory's pleasures cease,
With all that whispered peace;
When age comes tottering on,
And joy and health are gone—
Sweet spirit, comfort me!

Should conscience rouse from slumber,
And all my follies number;
Should terrors haunt my pillow
Wild as the raging billow—
Sweet spirit comfort me!

When, at my final hour,
I feel death's chilling power,
And scarce, with sins forgiven,
Dare hope for rest in heaven—
Sweet spirit comfort me!

And when—but hush: no more—
I tremble and adore!
In such a blissful hour
I ask not for thy power—
My God shall comfort me!

The following is Dr. Watts's version of the 17th Psalm as altered by Mr. Cappe, who in making the alteration, was careful "to avoid all such peculiarities of opinion as might prevent any conscientious Christian joining in the use of them."

PSALM XXXII.

Christian Resignation and Hope.

Lord I am thine, and thou wilt prove,
My faith, my patience and my love:
What'er the trial, I'll complain
Of naught thy wisdom shall ordain.

What sinners value, *I* resign;
Lord, 'tis enough that thou art mine:
I shall behold thee face to face,
And stand complete in righteousness.

This life's a dream, a transient show;
The eternal world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there.

O glorious hour! O blest abode!
I shall be near, and like my God!
And flesh and sin no more control,
The sacred pleasures of the soul.

The change will come: this active mind
To earth's dark scenes no more confin'd,
Shall burst the chains with glad surprise,
And in the Saviour's image rise.

LINES

Supplementary to the "Battle of Blenheim," by Robert Southey, *printed in the* Christian Register *of the 12th inst. (anonymous) supposed to be written by another poet.*

Tell us ye troublers of mankind,
Who glory in your trade,
And through the carnage-covered field,
In fancied greatness wade—
Have you not felt at times remorse
Attendant on your ruthless course?

Before the bloody strife began,
As host to host ye stood,
Prepared, in spite of God's commands,
To shed each other's blood—
Say, did one creature meet your view
Who ever yet had injured you?

But if among the opposing host,
You could not single one,
Whom, if you were not thus arrayed,
You would have cause to shun—
What senseless madness thus to be
The tools of other's policy.

Live and grow wiser; learn in time
That War indeed is guilt;
That God approves not him by whom
A brother's blood is spilt;
But inquisition strict will make
On those who thus his office take.

MISCELLANY.

IDLER, No. XXII. by Dr. JOHNSON.

Fable of the Vultures.

Many naturalists are of opinion that the animals which we commonly consider as mute, have the power of imparting their thoughts to one another. That they can express general sensations is very certain; every being that can utter sounds has a different voice for pleasure and for pain. The hound informs his fellows when he scents his game; the hen calls her chickens to their food by her cluck, and drives them from danger by her scream.

Birds have the greatest variety of notes; they have indeed a variety which seems almost sufficient to make a speech, adequate to the purposes of a life which is regulated by instinct, and can admit little change or improvement. To the cries of birds, curiosity or superstition has always been attentive; many have studied the language of the feathered tribes, and some have boasted that they understood it.

The most skilful, or most confident interpreters of the sylvan dialogues, have been found among the philosophers of the east, in a country where the calmness of the air, and the mildness of the seasons, allow the student to pass a great part of the year in groves and bowers.—But what may be done in one place, by peculiar opportunities, may be performed in another by peculiar diligence. A shepherd of Bohemia has by long abode in the forests, enabled himself to understand the voice of birds; at least he relates, with great confidence, a story of which the credibility is left to be considered by the learned.

"As I was sitting (said he) within a hollow rock, and watching my sheep that fed in the valley, I heard two vultures interchangeably crying on the summit of the cliff. Both voices were earnest and deliberate. My curiosity prevailed over my care of the flock; I climbed slowly and silently from crag to crag, concealed among the shrubs, until I found a cavity where I might sit and listen without suffering or giving disturbance. I soon perceived that my labour would be well repaid; for an old vulture was sitting on a naked prominence, with her young about her whom she was instructing in the arts of a vulture's life, and preparing by the last lectures, for their final dismission to the mountains and the skies."

"My children (said the old vulture) you will the less want my instructions, because you have had my practice before your eyes; you have seen me snatch from the farm the household fowl; you have seen me seize the leverett in the bush, and the kid in the pasture; you know how to fix your talons, and how to balance your flight, when you are laden with your prey. But you remember the taste of more delicious food; I have often regaled you with the flesh of man." 'Tell us, (said the young vultures) where man may be found, and how he may be known; his flesh is surely the natural food of a vulture.—Why have you never brought a man in your talons to the nest?—"He is too bulky, (said the mother:) when we find a man, we can only tear away his flesh, and leave his bones upon the ground." 'Since man is so big, (said the young) how do you kill him? You are afraid of the wolf and the bear, by what power are vultures superior to man? Is man more defenceless than a sheep?' "We have not the strength of man, (said the mother) and I am sometimes in doubt whether we have the subtility; and the vultures would seldom feed upon his flesh, had not Nature, that devoted him to our use, infused into him a strange ferocity, which I have never observed in any other being, that feeds upon the earth. Two herds of men will often meet and shake the earth with noise, and fill the air with fire. When you hear noise and see fire, with flashes along the ground, hasten to the place with your swiftest wing, for men are surely destroying one another: you will then find the ground smoking with blood, and covered with carcases; of which many are dismembered and mangled for the convenience of the vulture."—'But when men have killed their prey, (said the pupil) why do they not eat it? When the wolf has killed a sheep, he suffers not the vulture to touch it until he is satisfied himself. Is not man another kind of wolf?—"Man,(said the mother) is the only beast who kills that which he does not devour; and this quality makes him so much a benefactor to our species." 'If men kill our prey, and lay it in our way (said the young one) what need shall we have of labouring for ourselves?—"Because man will sometimes (said the mother) remain for a long time quiet in his den. The old vultures will tell you when to watch his motions. When you see men in great numbers, moving close together like a flock of storks, you may conclude that they are hunting, and that you will soon revel in human blood."—'But still (said the young) I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat.' "My child, (said the mother) this is a question which I cannot answer, though I am reckoned the most subtile bird of the mountain. When I was young, I used frequently to visit the aerie of an old vulture who dwelt upon the Carpathian rocks; he had made many observations; he knew the places that afforded prey, round his habitation, as far as the strongest wing can fly, between the rising and the setting of the summer sun; he had fed year after year on the entrails of men. His opinion was that men had only the appearance of animal life, being really vegetables, with a power of motion; and that as the boughs of an oak are dashed together by the storm, that swine may fatten upon the falling acorns, so men are, by some unaccountable power, driven one against another, until they lose their motion, that vultures may be fed. Others think that they have observed something of contrivance and policy among these mischievous beings; and those that hover more closely round them, pretend that there is, in every herd, one that gives directions to the rest, and seems to be more eminently delighted with a wide carnage. What it is that entitles him to such preeminence we know not; he is seldom the biggest or the swiftest; but he shows by his eagerness and diligence that he is, more than any of the others, a friend to the vultures."

From Chateaubriand's Memoirs.

Interesting Anecdote.—The Duke of Berry was a man of an amiable and affectionate disposition, of strong feelings and great magnanimity. Like most men of warm hearts, he permitted the impulse of the moment sometimes to carry him beyond the bounds of reason or propriety. He did and said things at these moments which caused him many bitter reflections afterwards. He was once disappointed and hurt at the unkind treatment of a general officer who possessed for him a great regard, and had often given him proofs of his partiality. In his endeavours to suppress his real emotion, he assumed a high and commanding tone, and treated with rudeness and impudence, one to whom he was under many obligations, and whose friendship he valued most highly. A few days after this occurrence, the Duke, having reflected on the ingratitude and unkindness of his conduct towards his friend, was surprised at receiving from him a dismissal from the honourable post he had sustained for many months. After suffering much agony, the Duke called on the officer and said to him—"Sir, I am sensible that I have offended you—it was in a moment of passion when I was not acting myself—I now offer you any sacrifice or any satisfaction you may please to ask, for though born *a Prince*, I have the imperfections and possess the feelings of *a man*." The officer, touched by the magnanimity of the Duke, fell on his knees, and kissed the noble hand, that was so earnestly stretched out to heal the wound he reproached himself so severely for having inflicted. This was a second scene like that of Henry IV. and Schomburg. The Duke was instantly restored to his post, and not only enjoyed, to the day of his death, a close and harmonious intimacy with the officer, but he never forgot the debt of gratitude he owed him and they loved each other like brothers.

The following very just and appropriate remarks relative to the *Publishing Fund*, and to the tracts issued under the direction of its managers, are from the Portsmouth Journal of the 27th inst.

PUBLISHING FUND.

In the course of the last summer a society was formed in Boston, under the name of *The Subscribers to the Publishing Fund*, for the purpose of promoting the interests of religion, morality, and education by the circulation of cheap tracts. The gentlemen who associated for this purpose were impressed with the importance of providing for the poor and unlettered the means of instruction and amusement at a cheap rate. they knew that if some pains were not taken to furnish a supply of good reading on moderate terms, a large portion of society would be abandoned to the arts and influence of the vicious. It is well known that many of the books and tracts which are circulated through the country by pedlars, are immoral and licentious. The apetite for knowledge is strong among all classes; and such books are often inconsiderately purchased by the poor because they are *cheap*. It was to meet this evil, that the association was formed. A fund was raised by subscription sufficiently large to enable the Trustees to sell their tracts at about the usual price; and the following gentlemen were appointed a committee to select and publish such works as they might consider, under existing circumstances, to be most useful:

Rev. Mr. Palfrey,
Rev. Mr. Tuckerman,
Professor Ticknor,
Rev. Dr. Channing, } *Publishing Committee.*
Professor Frisbie, } *Assistants.*

The mere enumeration of these names is the highest recommendation we can give. When such men are willing to devote their fine talents and cultivated minds to the cause of popular improvement, we had a pledge that something valuable would be effected.

Nor are we disappointed. Six tracts have already been published, which we can recommend with unhesitating confidence. They will be followed not only by other tracts of the same kind, but, as the fund increases, by larger works on different subjects; so that the market will be constantly supplied with moral and religious books written in a simple style and fit for general circulation. The tracts which are now offered for sale are the following:

James Talbot, [37 pages, price 6 cents.] This is an American Tale well planned and happily told. The scene is laid in Boston. James Talbot, the son of a common labourer, on the death of his mother is consigned to the care of an elder sister, who, uniting in her own character, great prudence, with practical piety, is enabled to bring him up to industry and virtue. Some of the incidents are very touching, and the tract can hardly be read without improvement and pleasure, either by parents or children. It has acquired a deserved reputation and we are happy to learn that nearly three thousand copies have already been disposed of.

Thomas Dormer, with hints on *early rising*, [16 pages, 3 cents.] This is also an American Tale; and its design is sufficiently explained by its title. The unfortunate young man, who is the subject of the narrative, acquired in childhood the habit of laying in bed; and he found, as he advanced in life, that he had sacrificed, in succession, his property, his health, and his character to this indolent custom.

The advantages and disadvantages of *Drunkenness*, [12 pages, 3 cents.] The first part of this tract is an ironical statement of the blessings of Intemperance in the form of short maxims. The second part is a collection of the most striking passages of Scripture which denounce the anger of God against the sensualist, and the drunkard.

Eleanor Moreland, [64 pages, 8 cents.] This is the life of a female domestic; and is designed to exhibit the advantages of sincerity and religious principle under trials which may frequently occur to persons in that station. It is a valuable tract, and would be found useful in every family.

Isaac Jenkins, [40 pages, 3 cents.] This is an English story, by the late Dr. Beddoes; and describes the manner in which a benevolent Physician was able to effect the reformation of a drunkard, whose children he had been called to visit. It is written with much talent and dramatic effect; and the style is uncommonly animated.

The Lottery Ticket, [51 pages, 8 cents.] Mr. Merriam, "a young, enterprising New-Hampshire Farmer," had the misfortune, in a time of temporary embarrasment occasioned by sickness, to draw a thousand dollars in the lottery. This remakable good luck produced its usual effects. He became indolent, uneasy, dissipated, fond of gay company—a gambler and a drunkard. After wasting his property, losing his fame, and sinking from one degree of wretchedness to another, he is carried drunk to the common gaol. Here his wife takes up her abode with him, and by a succession of gentle efforts—by kindness and christian love—succeeds in calling him to hope and exertion. He returns to his house which he had abandoned, and by the help of his children, is restored to comparative comfort and respectability. But he feels through the whole of his life the disastrous consequences of a *prize in the lottery*.

This is an excellent story; and we were going to say, happily imagined; but the experience of every day shews that the tragical part of the narrative is no fiction.

The Trustees of the publishing fund have now in press a continuation of the story of Frank, which Miss Edgeworth has published in England.

We are satisfied that we are performing a service to society by presenting these tracts to public notice. The importance of a book is to be estimated not so much by its size, or the talent with which it is written, as by the number of minds upon which it may be made to operate. In this country popular opinion is the basis of all our institutions; and every valuable improvement must commence with the people, or be supported by them.

CEYLON.

The number of inhabitants in Colombo, the capital of the European part of the island of Ceylon, is estimated at 50,000. According to the thermometer at the Colombian library, the mean temperature during the month of December, was about 70 degrees throughout the day. At 8 o'clock P. M. Dec. 9, it was at 88.

Longevity in Russia.—The number of deaths in that part of Russia included in the Greek church during the year 1819 was *919,109*.—Among the deaths of the male sex [the age of the females not stated] there were 18,741 above 80; 5,754 above 90; 1,094 above 100; 324 above 105; 175 above 110; 90 above 115; 56 above 120; 23 above 125; 13 above 130; and two the extraordinary age of between 140 and 150.

TRACTS.

JUST published at the Christian Register Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. Watts *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

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Nov. 16.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by Thomas Worcester.

C. & H. have also for sale a few copies of "*The Tale of a Box.*"

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. *March 22.*

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